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Herald of HOLINESS



*Official Organ of the
Church of the Nazarene*

**Nazarene Colleges
Open Fall Term
This Week**

September 11, 1963



IT IS EASY to spend time complaining about our life situation or setting. We can even do this with a fair amount of righteous indignation concerning the evil that surrounds us and threatens to engulf us. To be sure, life itself sometimes appears in somber hues, and pessimism hangs over us like a thick cloud. In such an hour it is easy to cry out, "O Lord, how long?" and to wonder what it will take to defeat the machinations of evil men.

But this is not the normal mood of the Christian, for we cannot wait for heaven to demonstrate the victorious life. Today is the day of our salvation. Its power is available now for daily living, and our victory is as immediate as our faith.

Someone has observed that the best things in life are not truly free and

nothing worthwhile is actually inexpensive. We do well to be cautious about bargains that come with a trifling down payment or with no down payment at all. (This is sin's approach and pitch.) God's way demands personal identification right from the start. Even though the price of our salvation has been paid on Calvary, it is normal for the Christian to confess:

"Love so amazing, so divine,

Demands my soul, my life, my all."

Any commitment less than this is unrealistic and inadequate.

The source of our immediate strength for life's short day is the promises of God. They are as strong as He is and just as dependable. His promises are always yes and when we respond with obedient faith our hearts sing out the Amen. A fearful and insipid witness will not do in any day, for the Master said we were both light and salt to our generation. To be victorious, radiant Christians we need both zest and tang that come from God himself. God's unfailing strength towers high, and we

*General
Superintendent
Young*



gain perspective even in life's most perplexing hours. Stuart Hamblin's song expresses the working philosophy of the Christian.

"But until then my heart will go on singing,

Until then with joy I'll carry on,

Until the day my eyes behold the city,

Until the day God calls me home."

Copyright, Voss Music Co., Los Angeles

Cleansed from All



By **ROBERT L. SAWYER**

Professor of Religion, Bethany Nazarene College, Bethany, Oklahoma

THE WRITER OF HEBREWS demonstrates in chapters one through ten the superiority of Christianity over the Jewish religion. In chapters nine and ten he is concerned chiefly with the better sacrifice in the person and work of Jesus Christ.

The author makes the point that all the sacrifices, and the Tabernacle, are types and shadows pointing to the ultimate reality in Christ.

From these chapters it is apparent that there is nothing completely new in the New Testament; for all the truth of redemption is found, at least in embryo, in the Pentateuch. The precepts and the promises of the law required the same holiness and obedience unto God as do the Gospels. Here we have the temporal and typical contrasted with the eternal and antitypical. We see the superiority of the antitype—the blood of Jesus Christ.

In the ninth chapter of Hebrews the writer offers a powerful, logical answer to those who would turn back to the Old Testament sacrifices: If the blood of bulls and goats could purify, how much more the blood of Christ! Apart from the "shedding of blood is no remission" of sin. Here we see in the Book of Hebrews as well as in Leviticus that justification and sanctification are joined together in the design of God's grace by the blood of Christ.

The profound and significant meaning and value of the Levitical sacrifices are often overlooked by the casual reader of scripture. But it is apparent that the term *sin* is as flexible and broad as the laws. There was a sacrifice for every sin that would alienate the soul of man from his God or and his fellow man.

Of the five sacrifices of Leviticus the first three speak of worship and devotion, thanksgiving and fellowship. In these three there is no thought nor sight of sin! But in the last two there is provision for the atonement of two types of sin. The trespass offering for the intentional and willful offender involved restitution and a straightening up of past sins. The sin offering, on the other hand, had to do with guilt and ignorance. Many writers refuse to see any difference between the two, but will admit that the Jewish worshiper in offering these two sacrifices took care of the problem of personal sin

and sins in his own life when he offered them by faith.

Certainly a Bible student can see that God planned, not only in the New Testament but also in the Old, to solve by two sacrifices, so two works of grace, the problem of sin in the life of man. But as we read the prophets we become aware that his trips to Jerusalem did not cleanse and make a man holy unless he offered the sacrifices by faith. So in our day two trips to the altar will not save and sanctify unless something happens by faith in the personal encounter with God.

Here is holiness in the Old as well as the New Testament. For if the blood of bulls and goats and the ashes of an heifer could sanctify and purify the Jewish believer as he offered his sacrifices by faith, how much more will the blood of Christ cleanse by His Holy Spirit! God promises here that we can be purified and cleansed from all sin outwardly and in the innermost part of our beings, by His precious blood, when we present ourselves living sacrifices unto God (Romans 12:1).

What a glorious privilege and command and promise that we—that I—can be cleansed from *all* sin! This is a present experience for everyone who accepts the blood of Christ by faith. This is the heritage of the New Testament believer. Plunge in today and be cleansed from all sin!

Three Lovely Things

A little girl's soft-whispered prayer

Is lovelier than any fair,

Andante wind through country air.

A small boy's worship-shining face

Has more of loveliness and grace

Than any sea's noon-golden space.

Who helps a child to find the light

Of Christ has done a deed more bright

Than all the stars within the night!

By **GRACE V. WATKINS**

More than A BELIEVED DIFFERENCE



By J. KENNETH GRIDER

Associate Professor of Theology
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"ALL BETTER NOW," your two-year-old daughter says, when you kiss her hurts. The little cut or the bumped head pains just as much. But she conjures up the thought that it is better after the loving kiss.

When a disciple of Jesus Christ lies helplessly ill in a hospital or at home, and the pastor visits him and prays, is there simply a believed difference? Is it only that the person musters up the thought that the prayer has strengthened him? Is the person helped only because he now thinks of his condition differently? In short, is what happens the same as what occurs when a baby looks at its kissed cut and says, "All better now"?

The purely scientific psychologists will tell you that this is the kind of help a church member gets from a pastor's prayer. They will tell you that the person is the same still, but only believes—thinks—that the prayer has made a difference.

How wrong that idea is! A pastor's prayer is not mere words addressed to a mere idea. If the prayer were only that, any difference in the sick person would be purely a believed change, an imagined difference. But the prayer is vastly more than that. It is an entering into the Christian's sufferings; an entering into the pain that is his, the helplessness, the pitiableness. And this entering into the sufferer's condition is in the presence of the living God, our Heavenly Father, who cares and who delights to help His own in their extremities. When the pastor prays, real help, outside help, comes to the trusting, helpless sufferer. It is as real, as much a

help from the outside, as much the channeling of relief *into* the person, as the patient's "hypos" and pain pills are.

Lie in a hospital full of pain, hear your pastor's voice out in the hall, call to him, receive his ministrations, and you will see. If your pain is real pain, sheer hurt so that often you wonder why that point of passing out does not come, you are helpless as you lie there. You try to pray once in a while, but you hurt too badly. Simply that, you hurt too badly.

Your consciousness gravitates to the pain, sticks to it, as a compass needle does to the magnetic pull. You can jostle the compass needle about, unnaturally, but in a moment it is right back there where it was. The person in severe pain is like that. For a moment, a little unnaturally, he might set his mind to an abandon in God's presence. But in an instant he is again in the throes of his hurt.

For such a person a pastor's prayer makes a real difference. The pastor, in his full faculties, can hold on to heaven unhindered. He can become a "go-between" through whom the loving Father can convey—really convey—into a person a help from the outside, a help which is *more than a believed difference*.

The Cover . . .

Fowler Memorial Hall is the stately administration building of Eastern Nazarene College, constructed in 1929-30 at a cost of \$110,000. It is named after Rev. Charles Fowler, a pioneer holiness preacher active in the formative years of the holiness movement in New England. In 1953 the Nease Library was built at the rear of the administration building and is now a vital part of it. Early September marks the opening of the fall term in the eight colleges of the Church of the Nazarene and Nazarene Theological Seminary. Approximately sixty-five hundred students are expected to enroll.

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Does $2 + 2 = 4$?

By H. DALE MITCHELL, Pastor, First Church, Detroit, Michigan

DOES "two plus two equal four"? It does mathematically; it does scientifically; it does humanistically. It does with man, but not with God. When God enters into a situation the laws of mathematics fall short, the calculations of science fail, the algebraic equations cannot comprehend, and the minds of men cannot fathom.

God is the Author of mathematical law, the Creator of scientific phenomena, and God supersedes all. Here is where the miraculous enters. Here is where the simple faith of the child of God can "move mountains." Here is where the Church of Jesus Christ can make inroads on Satan and his hosts—if she will believe God and claim His promises.

The great need in the Church today is the supernatural. We have become earthy. We have taken on the color of our surroundings. We have been subdued and practically defeated by the jingle of silver, by the pull for popularity, and by the tendency to conform. In our straining to "get the crowds" we have far too often "cheapened" the way and thus lost the glow and also the gain.

Statistics are one of the earthly ways we have to try to tell which direction we are going. We, no doubt, will have to be belabored with them as long as we populate this globe. But sometimes Satan befuddles us into believing that statistics are the goal. We strive for statistics and miss the real purpose of our carrying on the work of God, namely, to win souls to Christ, to keep them blessed, and to see them mature in Christian graces. We struggle and strain for statistics and too often fall far short. But if we would seek for the supernatural blessing of God, then with our hearts overflowing go forth to witness, we would not only make the statistics but would "turn the world upside down" as well.

The Church looked helpless enough on that historic day called Pentecost. The statistics were not large, only 120, but those 120 had a faith that God would give the supernatural. God did not fail. The Holy Ghost was poured out upon them. They went out, not to make statistics, but to do what "came naturally," telling about Jesus and the new and

living way.

When they counted up (and they kept those earthy statistics), the statistics were far beyond anything they could ask or think. I presume they had not even prepared enough numerals to record the figure on their bulletin board, so graciously did God bless their efforts. Three thousand were won on the first day, within a week five thousand more, and other souls were added daily. All the mathematics at man's command could not have figured out that answer. Two plus two does not make four when God enters in. He will "do exceeding abundantly above all that we ask or think" if we will let that supernatural power of God work in us.

Or consider the situation as Moses brought Israel to the Red Sea. In man's judgment this was the end for Israel. Pharaoh had calculated as much. He had added two plus two. It equaled four. He said, "They can go only as far as the Red Sea; then we will have them." His charioteers whipped the horses on. What was Israel to do? Pharaoh's horsemen were coming. The Red Sea stretched before them, an impassable barrier. All mathematics would prove that disaster and defeat awaited them.

But mathematics and human calculations leave God out. Moses believed God and stretched out his hand. The cloud moved behind them as a protection against the Egyptians. The pillar of fire lighted the night "as the day" for Israel to see. A strong east wind suddenly started to blow and made a path through the Red Sea with the waters piled high as a wall on either side, and Israel crossed over.

In the early morning hours Pharaoh and his host reached the Red Sea. He urged his charioteers to follow through the path to catch the Israelites. But God was fighting for His children. The chariots mired down. The wheels came off. Confusion reigned and panic seized the Egyptians. Then God told Moses to call back the wind. He stretched forth his hand. The wind ceased and the waters rolled back drowning the Egyptians. Israel was free because two plus two with God does not equal four!

STEWARDSHIP *Begins at Home*

By **ROY E. SWIM**

Associate Editor, Children's Periodicals, Department of Church Schools

CHRISTIAN HOMES certainly share one interest in common: a sincere concern for the spiritual health and growth of each member of the household, including the children. And nothing comes closer to spiritual health and growth than the practice of Christian stewardship.

Every thoughtful Christian parent desires above all other good things that his children not only come to know God in a vital experience of grace but that they grow toward that pattern which the Boy of Nazareth set—in wisdom and stature and favor with God and man. Spiritual strength, virile convictions, integrity of character, nobility of personality, all these are parts of the dream for the child that will someday be the man.

Christian homes and the Church together treasure these hopes. The special responsibility of the Church is to keep the vision alive, clear, and uncompromised. The responsibility of homes is to translate the vision into reality. This translation becomes the substance of the daily living of each family member, not only of children and youth, but of the adults who set the pace and furnish the example.

What Is Stewardship?

What then does stewardship have to do with noble aspirations of home and church? What is stewardship, and why is it so central to Christian life and hope? Christian stewardship is defined as "the whole of life lived in relation to God." It is "the

wise investment of the gift of life which God has given." It is also "the management of God's concerns in Christian ways." It is "a way of life based on the concept that God is Creator and Owner of all there is, and man is trustee or manager for God of all that God has given him." As a practical outcome it includes proportional giving of one's resources, particularly money, to support the work of God's kingdom through the church, specifically through systematic giving of one-tenth, the tithe, to the church.

Basically, stewardship is related to Christian consecration. It is the practice of consecration in the concrete concerns of daily living.

Stewardship is inescapable, for stewardship equals responsibility. In fact all are stewards, though not all are faithful stewards. The very possibility of failure in the discharge of responsibility increases the need for concern and care.

Jesus considered stewardship essential, even conceived in the narrower aspect of money. Twenty-two out of forty of the parables of Jesus have to do with money or possessions.

Family Goals for Stewardship

If families are to grow in effective stewardship, they must have some clear goals for such growth. What are some areas of growth for children, and for parents?

First, there is need for growth in awareness and appreciation for all of God's good gifts. Joyful giving can come only from joyful hearts, tuned to see and hear and feel the love of God so bountifully poured out upon us.

Second, there is need to learn to use God's good gifts for God's glory and for the well-being of those for whom God cares.

Third, there must be a growing and intelligent concern for the work of God in the world, the needs of others, and the world-wide mission of the Church.

Fourth, there must be growth in the willingness and practice of self-giving, of consecration in action.

Stewards Now

It is well to remember that children are stewards now, not just when they shall attain adulthood. They are learning by living and practicing the meaning of stewardship.

Children, as well as their elders, are learning

Pentecost Made Personal

*Sound of wind whose mighty force
Breathed through the Upper Room,
Hover upon our waiting hearts,
All carnal chaff consume.*

*Cloven tongues like as of fire,
Settle on every soul,
Until we utter tongues of praise—
Song of a heart made whole.*

*Blest Holy Spirit, come afresh
In these last earthly days
Until, endued, we shall endure
And offer lives of praise.*

By **JACK M. SCHARN**

stewardship meanings every day by the living out of family values. Values are matters of the heart. They are the feelings for precious things that determine what we give attention to, what we talk about, what generates enthusiasm, and what we spend our time and money for. Children cannot escape this fabric of values. Neither can their elders. Values count more than words alone to give guidance and substance to ways of living.

Consecrated Christians do not come by accident. They are born and grow in travail and training. But the end product is worthy citizens of the kingdom of God. Here is purposeful living—dedicated to the highest aims. An individual or family, which is disciplined in Christian stewardship, will never suffer from the frustrations of aimless living.

Family Stewardship Practice

In the family practice of stewardship even young children can be brought into the discussion of prob-

lems and planning. The tithe for God is a basic principle. If it becomes the settled practice for the whole family to participate, children will come to think of the tithe as an unquestioned necessity. The tithe should involve not only what Father makes, but what comes to the children as theirs, whether an allowance or earnings. A nickel for Sunday school doled out in haste is not stewardship for Johnnie. Stewardship must involve what is his, not a dole.

Stewardship living involves more than money. It involves the manner of earning, faithfulness on the job, how the family budgets beyond the tithe, or beyond the family means! It involves use of time, chores well done, resources conserved, studies pursued, talents improved, life dedicated.

Stewardship in the Christian family is not incidental. It is fundamental. It is the secret of a holy, happy people of God, employed with all their might in God's service.

Can a Man Be PERFECT?

By TOM NEES, Pastor, Ewan, Washington

PERFECTION is demanded in many areas of life. The need for perfection in science and technology is never challenged. The slightest miscalculation at Cape Canaveral could mean the death of an astronaut.

When it comes to cleanliness in food, perfection is controlled by the government. Just recently a canned food product which threatened the lives of several people was withdrawn from grocery shelves. The thalidimide scare stirred nationwide demands for drugs free from imperfections which cause harmful side-effects. The list could go on, for perfection is a recognized standard of life.

But can a man be perfect? "Nobody is perfect," so the saying goes, and many people seem determined to prove the point. Certainly the human mind cannot attain the mathematical speed and accuracy of an electronic computer. Even when compared to nature, man falls far short. Our eyesight doesn't compare to the vision of the eagle. The hound has a better sense of smell. The impala can run faster. The grasshopper can jump higher. This list could go on, for man is far from reaching the point of physical perfection.

But what of moral perfection? If by "moral" we mean that which concerns the distinction between right and wrong, is it possible for a man to be morally perfect? When this question is asked, the

immediate response is often a review of the many ways in which people are imperfect, with the conclusion that no one is perfect—even morally. Yet the Bible enjoins believers to moral perfection.

There are some acknowledged qualifications which holiness writers have always recognized. Numerous misconceptions concerning Christian perfection were pointed out by Dr. H. Orton Wiley. He urged no one to confuse the Christian standard of living with absolute perfection belonging only to God. Need we be reminded that nothing in this life can endow us with angelic perfection? Adam also enjoyed a short time of perfection before the Fall that cannot be duplicated. As we all know too well, perfect knowledge does not accompany Christian perfection. Nor does the one who testifies to an experience of heart holiness assume for a moment that he is free from temptation or the possibility of sinning.

After all the qualifications to human perfection are considered, the Biblical commands still remain, "Be ye therefore perfect," and, "Be ye holy." The Scriptures call for moral perfection. The word "moral" is important, for its use assumes a choice between right and wrong. Moral perfection then describes that manner of living in which a person, confronted with ethical decisions, is able to choose the right. It is erroneous to say that moral perfec-

tion leaves a person not able to sin, but it can be said that this experience of grace enables a person not to sin.

Perfection is usually thought of as the lack of imperfection. Christian perfection or moral perfection goes beyond this to include the positive virtue of love. It is in this context that Matthew 5:48 is meaningful: "Be ye therefore perfect, even as your Father which is in heaven is perfect." This statement of Jesus comes at the end of a paragraph from the Sermon on the Mount in which He urged men to love their enemies.

Man is to pattern his love after that revealed by God. The great characteristic of God is to love saint and sinner alike. No matter what men do to Him, God seeks nothing but their highest good. As William Barclay has said, "It is when man reproduces in his life the unwearied, forgiving, sacrificial benevolence of God that he becomes like God, and is therefore perfect in the New Testament sense of the word."

The moon would be dark were it not for the dazzling brightness of the sun which it reflects. So in life, all goodness is derived from God. It is the indwelling presence of the Holy Spirit which frees men from the necessity of moral error. It is this same Presence which produces the "fruit of the Spirit" which the Apostle Paul calls "love."

The Test of



SOLITUDE

By JOSEPH D. WRIGHT

THE STORY has been told of a grand German count who fought brilliantly for his side in a certain battle. Victory was his that day, and loud were the praises for his name at the closing of the

day. But when all had retired and drifted off in slumber, one noticed that a light still burned in the tent of the nobleman. Why, he wondered, did the count linger so long before retiring? Victory had been his. His stout arm and heart had won for him honor and glory. Why should he not now retire to rest and sweet dreams of glory?

Then in the darkness of the night that man slipped up to the tent and peered through the flap. There sat the grand old count with his head

bowed over the dead body of his loved son. In his eyes glistened great tears of loneliness and sorrow that no one could share with him. Behind the smiles that had wreathed his face that day as he received the laurels of victory lay a broken heart. In solitude he bore the grief alone.

Many are life's burdens that each must bear alone. Every person has problems and burdens he dare not share even with the closest of friends. No one else can really understand the burden that weighs so heavily; hence each must wrestle and struggle alone. Humanly, it is the test of solitude.

But there is a great hidden treasure in solitude. It develops the individual and gives him a value he never possessed before. Here your real self becomes apparent as you face alone the monster confronting your way. Character and determination of purpose take a great stride forward; for they are strengthened, molded, and set in the crisis of the lonely battle.

Though no earthly salvation exists, there is One who can help and who offers to do so. His name is Jesus, the Man of solitude. His life on earth was supreme aloneness. In the crowd, on the sea with His disciples, or on the mountaintop by himself, His name was solitude.

Not even His disciples could understand the agony He must suffer. His loneliness far transcends the loneliness of man; hence He understands and is able to meet man at every point of his solitude. "If He, the man of great solitude, be with us," says the late Dr. H. Orton Wiley, "our lonely island will be turned into a Patmos, heaven will open, the coast of mystery will move off, until the sea of separation, the sea of turmoil and unrest, the sea of mystery will disappear in the apocalypse of God, and there shall be no more sea" of loneliness—for God will be there.

Strength and real freedom also become the possession of the man who successfully wages the battle of solitude. Separated from others, man discovers the true nature of himself. He discovers that he is incomplete and that only God can fill the void that will make him a real man. In God is found a full completeness that furnishes strength which frees from the clutches of this world and its habits.

In this aloneness the sufficiency of God's grace is discovered and takes on real meaning. God said to Paul as he struggled alone with his thorn in the flesh, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Corinthians 12:9). Human weakness dependent on God is unconquerable.

In loneliness we often pray as Paul for removal of the thorn instead of for grace to bear it. However, removal of the thorn would in most cases throw life completely out of balance. Thorns are the balancing factors in life.

By way of illustration, if the kite could think and talk, it would probably call down from its lofty height near the clouds and say, "Cut the string that holds me back with earthly ties and I will soar above the clouds in the atmosphere of perpetual sunshine. I will journey to the stars, explore the regions of space, and become a messenger of earth to other worlds. Please cut the string and let me go."

But in all the seeming logic of his prayer he knows not what his master knows, that the string is holding the kite in a position to cause the winds

that parallel the earth's surface to lift it to the skies. Cut the string and the kite would be at the mercy of the wind and could not fly at all, but would crash in wreck and ruin back to the earth.

Our loneliness, burdens, and cares are what serve to bind us the more closely to our Master, who, through holding in rein our burdens, cares, and sorrows, directs and positions us in the winds of life that we might fly, soar above our problems, and live in the borderland of heaven while still creatures of this world.

Motivation: MODESTY

By **LOREN E. SCHAFER**

Pastor, Princeton, North Carolina

"I WANT the women, on their part, to dress *becomingly*, that is, *modestly* and *sensibly*." It is in these words that one of our modern translations has the Apostle Paul warning the women of his church at a time when Rome was rotting in moral corruption.

Positive-thinking Christians must do some negative thinking when considering the immodest and immoral trends of this day. Many church members are bowing their knees to the goddess of fashion and thus are conforming to the most extreme and modern styles. The Church finds itself in a day of unblushing immodesty.

One dictionary defines modesty as *freedom from vanity or boldness*. Modesty is a quality in the human family for the purpose of safeguarding its ideals and morality. It is *proper reserve*. This priceless quality is more of a memory than a reality to some people today. Popularly, it is no longer considered significant to the protection of virtue. Unrestrained freedom is the rule.

What the Bible says on this subject is the most important of all. It shows that God faced the "clothing problem" in Eden when He covered the shame of the first couple. Holy Writ reflects the sacredness of the human body and the divine disapproval upon nudity. Christians are not to be vain, proud, and ostentatious. They should be more interested in Christian character than in custom and costume. The divine will is for a *clean mind*

and a clothed body. Much of Christendom today offers only token attention to these warnings under the disguised excuse of climatic comfort.

The Bible tells us, also, to "let your moderation be known unto all men" (Philippians 4:5). A Christian, with an enlightened conscience, determines his dress and chooses his wardrobe by what he believes is pleasing to Christ and glorifying to God. A Baptist minister writes that "the current mode of [immodest] dress constitutes a serious offense against decency." A Roman Catholic organization set up the standards of modesty for its women as follows: "Full coverage for the bodice, chest, shoulders, back and arms. No cutouts lower than two inches below the neckline. No transparent or flesh-colored materials to give the impression of nudity. Sleeves half-way between shoulder and elbow. Nothing to unduly reveal the figure of the wearer."

The true Church today must draw a line between modesty and immodesty, decency and indecency. This revolutionary age is entitled to a Christian witness in the realm of modesty and moderation. The Christian remembers he has committed to his trust a stewardship of his influence. Immodesty and exhibitionism will both undercut and nullify his testimony. If Christians will remember that their bodies are the temples of the Holy Ghost, they will be careful to clothe them in proper taste. They will use their bodies for God's glory and not for show. They will dress to cover and conceal, not to uncover and reveal!

This is not a plea for fanaticism. Austerity in dress often leads to legalism and this is nowhere near the love of Christ. Progress here is more of a matter of growth in grace. It is to be feared that some have accepted the outward manner and forgotten the inner spirit.

Neither is it a plea for prudishness. The Apostle Paul did want the women of his church to dress well and in good taste. Apostolic inspiration chose the term *adorn* in the plea "that women adorn themselves." He only urged that they be *motivated by modesty!*

Modesty is good common sense today. Immodesty can ruin good bodies, good names, and good mar-

riages as well as good lives. Modesty quiets the same emotions that immodesty excites. It carries with it its own rewards. What greater reward would any lady want than to hear another say, "Your life has been a real blessing to me; I thank God for your consistent example"? Or to hear the Master say, "Well done, thou good and faithful servant"? Let all of us remember, men and women alike, that we have a reckoning day with *modesty*!

CHRISTIAN



HUMAN RELATIONS

By WINFRED RITTER

Painter, Farmington, New Mexico

IN THE PAST FEW YEARS new jobs have been created and a new field has been developed: the work of "public relations." This speciality is found in government, colleges, and private companies. Much has been gained or lost by public relations work. Related to this we hear of "how to win friends and influence people" and the "Dale Carnegie" course. These things have been highly publicized and used mostly to advance the popularity of individuals and companies and enhance their own advantage.

Paul caught the necessity of "human relations" being patterned after Christ, and stated in his letter to the Philippians, "Let this mind be in you, which was also in Christ Jesus" (2:5). In this letter he suggested some things that would enable the Church to develop and practice this duty.

First, Paul suggested *symmetrical relations*: "That ye be like-minded, having the same love, being of one accord, of one mind" (v. 2). Harmony is often foreign to the world, politics, families, and sometimes even churches.

President Kennedy recently voiced his concern for the disunity in Congress within his own party.

He said that if the Democrats would only **vote together** his program could be better promoted, but that some of them had been voting with the Republicans for years. More recently our country was awakened to the reality of disharmony within our own nation by the trouble at "Ole' Mississippi."

Indeed, "payola" is only a new name! Selfishness is only modernized. Love for one another is the norm that Christ set for the Church, and here Paul only reminds us again. Longfellow once stated, "Love gives itself; it is not bought." What does our world know of this type of love? It operates so much on selfishness, not selflessness; on grasping, not giving.

Paul wrote of Jesus, "He humbled himself, and became obedient unto death, even the death of the cross" (v. 8). Paul longed for the Church to be servants of the purpose of Christ.

The second thing Paul suggested was *submissive relations*: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (v. 3). Love recognizes the excellences in others! Love is submissive! Love is pliable! Rivalry that so often destroys love brings envy; envy breeds jealousy; and jealousy begets hate!

As members of a praying, Holy Spirit-honored church, we should be submissive to the providences of God and the decisions of that church. Paul reminded this group again of Jesus and wrote: "Who . . . made himself of no reputation, and took upon him the form of a servant" (vv. 6-7).

The third thing Paul advocated that would bring about Christlike relationships was *sympathetic relations*: "Look not every man on his own things, but every man also on the things of others" (v. 4). Where were the affections of God when He considered the state of mankind? Where were Christ's when He cried, "Father, forgive them; for they know not what they do" (Luke 23:34)?

Our world operates on a competitive basis. This should not be within the membership of the church in our relationships with each other. The Word teaches us to "weep with them that weep."

Sympathy is not idle. Our Lord illustrated this truth with the parable of the Good Samaritan; there were an open heart, a willing mind, and definite action. How did Christ react to the needs around Him?

How is our relationship with those of our church? Are we motivated by the "mind of Christ"? Paul further shows the necessity of Christian relations when he states in the second chapter of Philippians: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (vv. 14-15).

EDITORIALS

By W. T. PURKISER

The Challenge of the Fall Months

Labor Day is past; schools across the land are opening; and the Church of the Nazarene is being offered one of the greatest challenges in the history of the denomination to go "All Out for Souls."

It has been said that there are two kinds of failures in the world: the worker who will not plan, and the planner who will not work. The worker who will not plan expends his energies in aimless activity. Like Stephen Leacock's cavalier, he "leaps on his horse and rides rapidly off in all directions." The planner who will not work dreams in his ivory tower with the world about him in flames. The end of both is futility.

If we get nothing done in these months ahead, it will not be because there is nothing to do and it will not be because we have not been offered direction for the doing. Each department of the church will be co-operating in the over-all emphasis on "Contact to Win."

PLANNED AS a four-month period of evangelism, "Contact to Win" is introduced by community distribution of the 1963 "special" *Herald of Holiness*, the theme of which is "Christ Is the Answer Today." Although distributed to individual subscribers as the issue of September 4, the date is unobtrusive and the magazine may be used throughout September or into October.

In October, the Department of Church Schools is placing special emphasis on a church-wide rally day, October 13. Following this is a Home Department campaign of five weeks, concerned to take the gospel into the homes of those who are unable to attend church, with the telling motto "Let's Prove We Care."

November provides a focal point in the period, with November 7 to 17 designated as a time when a third of a million Nazarenes shall witness to two million people, leaving with each a copy of the Gospel of John marked to outline the plan of salvation and entitled *That You Might Have Life*.

The N.Y.P.S. has accepted as its objective for the ten days of special witnessing the distribution of 500,000 copies of the Gospel of John, or one-quarter of the total denominational goal.

The Department of Evangelism is stressing the importance of bringing new converts into the church and has set a goal of 20,000 persons received into the Church of the Nazarene by profession of faith.

SEPTEMBER AND OCTOBER also are the months during which twenty of the districts launch their annual *Herald of Holiness* subscription drives. Here the goals are "a *Herald* in every home where there is a Nazarene," and a total subscription list equal to one-half the membership.

The districts sponsoring *Herald* drives are Akron, Arizona, Canada Atlantic, Canada Pacific, Georgia, Hawaii, Idaho Oregon, Illinois, Joplin, Kansas City, Los Angeles, Maine, Michigan, New England, Nebraska, Northwest, Oregon Pacific, Philadelphia, Pittsburgh, and Washington—almost one-third of the total number of districts.

There is work for all, and if all will work the results will bring glory to God and confusion to the enemy. Should we fail—and, please God, we will not—it is not because we do not know what to do. The Lord has given us a treasure in His grace too big to keep to ourselves. Let us get it out as fast as we may the world around.

Consecration Has Two Sides

Christian consecration has two sides. It has a "duty" side—"I ought." To present his body a living sacrifice to God is the "reasonable service" of every child of God. The law of both Old and New Testaments demands that what God has redeemed is to be brought to Him in sacrifice. It is His by right of purchase, and should become His by right of presentation.

But consecration has another side. It has a "privilege" side—"I may." It is not only the obligation of each child of God to present himself in living sacrifice to the Lord; it is his right. And in this area it is fitting that we think not only of our obligations, but of our advantages.

It is of His wonderful grace that our Heavenly Father has given us the privilege of becoming His in a double sense. When we were converted, we became His by the fact of redemption. We had been His by virtue of creation. But we had, with our own consent, been brought under slavery to Satan and sin. The Lord bought us with a price beyond our power to imagine—not silver and gold, but "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18-19).

Now it is our happy privilege to yield ourselves unto God, as those alive from the dead, and our members as servants to righteousness unto holiness

(Romans 6:13, 19). This means a transfer of ownership and control, in fact as well as in name.

AND THIS is pure gain for us. True, the kingdom of God gains whatever we are worth, but generally that is not much. In return, however, we gain all the measureless resources of the Kingdom, including the presence of the King himself. "I am His, and He is mine," we say. But notice the order. There is a measure in which He does not become mine until I become His.

There is a little story of a beggar in an Eastern land, confronted by his king, who demanded of him rice from the bowl he held out to collect a little food to keep body and soul together. Grudgingly, the beggar measured out six tiny grains and handed it to his monarch. The king counted them, then turned to an attendant and ordered him to give the man six golden coins. Filled with regret, the beggar said, "Why, oh, why, didn't I give him the whole miserable bowl?"

It is true that the things of the Spirit cannot be measured in commercial terms. Yet every transaction we make we tend to measure in terms of what we get as compared with what we give. Even on a cold "cash" basis, consecration is life's greatest bargain. "All of me for all of God"—this is the promised rate of exchange. Who in his right mind would hesitate before an offer like this?

ALONG WITH God's ownership comes God's protection. The consecrated one is "sealed with that holy Spirit of promise" (Ephesians 1:13). The seal in New Testament times was a very important mark. It identified the property, and it guaranteed its protection. When the seal of imperial Rome was placed on the tomb of Jesus, it meant that all the

power of a thousand legions was pledged to maintain the grave inviolate. Only the God of heaven could smash that seal and bring forth His Son to live forevermore.

So when God's seal is placed on His property it is the pledge of His protection. He surrounds His own with a protecting wall of providence and grace. When Elisha, the prophet of the Lord, was "cornered" in the city of Dothan by the Syrian army, his young assistant was faithless and frightened.

"Alas, my master! how shall we do?" he cried.

The man of God replied: "Fear not: for they that be with us are more than they that be with them."

Then the prophet prayed: "Lord, I pray thee, open his eyes, that he may see."

The inspired writer adds, "And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (II Kings 6:15-17).

This does not mean that we will understand everything that happens to us. It does not even mean that everything that happens to us is what God intends—for sometimes the sins of others affect the lives of the sanctified in tragic and terrible ways, and God does not intend that any shall sin. But it does mean that nothing can happen to him who belongs to God except that which the grace of God and obedient faith can turn to good.

THERE IS great peace in belonging to the Lord in complete consecration. These are troubled and uncertain times. None of us can predict what may come tomorrow. We do not know *what* is coming but we do know *who* is coming. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2-3).

I am one who would not wish to live in a world like this without such assurance. The only real security life can offer is found in consecration to Christ with all that it means by way of protection and peace. All of us are vulnerable apart from the grace of God. Any of us is invincible when buttressed by His promise and His power. "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31).

I trust forever Thy sure promise;

Thereon the soul can safely build.

*I know that not one word Thou speakest
Shall fall to earth as unfulfilled.*

*The hills and mountains all may vanish,
The universe collapse and flee,*

*But not the smallest word Thou givest,
O Lord, shall unaccomplished be!*

(Author unknown)

"Dr. Walter Cavert tells of a physician of wide experience who analyzed the 'worriers' who at one time or another had been his patients. Forty per cent of them, he found, worried over things that never happened. Thirty per cent of the worries analyzed were related to past matters which were now beyond the patients' control. Twelve per cent were anxious about their health, although their only illness was in their imagination. Ten per cent worried over their families, their friends, or the neighbours, although in most cases there was no substantial basis for the fears that were causing trouble. Just eight per cent of the worries seemed to have some basis in conditions that needed to be remedied."—Paul S. Rees.

THE CHURCH AT WORK

HOME MISSIONS

ROY SMEE, *Secretary*

Hurricane Arlene Hits Bermuda

In a letter from Rev. James L. Collom, our pastor at Hamilton, Bermuda, dated August 14, this news is given about the storm:

"We had a direct hit here from Hurricane Arlene last Friday. It was good that it was considered a weak hurricane. It did a lot of damage to trees, shrubs, some buildings, especially partially built ones. One good result was a lot of rain to replenish the water tanks. Our house was not damaged, but our trees were extensively damaged.

"While burning brush and debris from the storm in our yard yesterday, I slipped and fell with my right ankle under me, breaking one bone in the ankle. I now have a cast on up to my knee. I will be able to carry on all of the services as usual, but will not be able to drive. The church folks are very co-operative and helpful.

"We do praise God no one was hurt in the hurricane, and this accident could have been much worse. Please pray for us."

Recently permission has been granted for the Colloms to remain in Bermuda on an annual permit. This is in answer to prayer, we believe, and is the first necessary step to building a permanent work there. The way has opened for the Colloms to rent a house that is serving quite adequately for parsonage. We now need to get more permanent building facilities for our church services.

Samoan Church Dedicated in Hawaii

Last year an amount of \$5,000 was received on an authorized special for the church building for our Samoan congregation in Hawaii. This came mainly from churches in the central United States and Los Angeles where Rev. Nelson Tuitele had visited and presented the needs of his people. These offerings paid for remodeling the church building, beautifying the interior, and painting the exterior.

On Sunday morning, July 21, 1963, the service of dedication of the First Samoan Church of the Nazarene of Aiea, Hawaii, was conducted by the pastor, Rev. Nelson Tuitele, and included the sacrament of Communion. District Superintendent Melza H. Brown was present for the latter part of the service. Later a Samoan feast was en-



Rev. Nelson Tuitele just after conducting the dedication of the First Samoan Church of the Nazarene at Aiea, Hawaii.

joyed by the people in the rear fellowship hall.

The Samoan congregation and pastor wish to thank all who had a part in providing them with a place of worship.

Small Church Achievement Program Awards

Many splendid reports have been received from districts on churches honored in the Small Church Achievement Program. The following churches received the beautiful 1963 plaque in recognition of being chosen as the outstanding small churches on their districts, from among the early assemblies this year:

Abilene—Colorado City, Rev. Joe Farrow; Amarillo Hamlet, Rev. Gordon

Torstenbo; Haltom City, Rev. E. Dec Freeborn

Central California—Modesto Trinity, Rev. J. D. Valentine

Hawaii—Hanapepe, Rev. Clair H. Fisher

Mississippi—Pearson Chapel, Rev. James Lucius

Northwest—Prosser, Washington, Rev. Gene Delbridge

Philadelphia—Cape May, New Jersey, Rev. Clifford Chew; Perkasi, Pennsylvania, Rev. R. S. Faulstick

San Antonio—San Antonio East Terrell Hills, Rev. Larry H. Wade; Victoria, Rev. Joe Tyson

Washington—Rising Sun, Maryland, Rev. E. M. Bradfield

The churches listed below received honorable mention certificates for their achievements during the year:

Abilene—Lubbock Grace, Rev. E. Wales

Lankford; Ropesville, Rev. W. O. Johnson; Stephenville, Rev. Herbert D. Els; Denton Taylor Park, Rev. James Eudell Stroud

Central California—Sanger, Rev. Doyle Sanders; Ivanhoe, Rev. Norman McKeough; Springfield, Rev. C. W. Brough

Hawaii—Honolulu Kaimuki, Rev. Solomon Kekoa

Mississippi—Long Beach, Rev. L. L. Mathis; Rosebloom, Rev. Roel Nabors; New Albany, Rev. William C. Klausner

Northwest—Ewan, Washington, Rev. Tom Nees; Othello, Washington, Rev. Roger Lucas; Arlington, Oregon, Rev. Roger Wegner

Philadelphia—Easton, Pennsylvania, Rev. Robert Chew; Selinsgrove, Pennsylvania, Rev. Charles Jester

San Antonio—Kerrville, Rev. E. M. Walker; San Marcos, Rev. Elmer Kneec; Corpus Christi Arlington Heights, Rev. L. Lee Gaines

Washington—New Freedom, Pennsylvania, Rev. Leonard A. Ketcherside



7 months—39 churches

FOREIGN MISSIONS

GEORGE COULTER, *Secretary*

Moving Missionaries

Rev. and Mrs. Leland Hagens have moved from Nyasaland to P.O. Box 1766, Lusaka, Northern Rhodesia, Central Africa.

Miss Mabel Tustin is still at the Nurses' Home, Queen Victoria Hospital, Milnar Park, Johannesburg, Republic of South Africa.

Rev. and Mrs. Maurice Rhoden have returned to: Minami 16, Nishi 12, Sapporo, Hokkaido, Japan.

Rev. and Mrs. Henry Best, retired

Nazarene missionaries, have moved to Datchet House, Church Lane, Whitton, Ipswich, Suffolk, England.

Rev. and Mrs. Earl Mosteller have just arrived on furlough from Brazil. We do not have an address yet.

Rev. and Mrs. Ralph Cook are on furlough from Trinidad. Home address: c/o Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131. Attention: Franklin Cook.

Trinidad Making Great Gains

The progress of our work is continuing and we have already received into the membership of our church in these eight months more than we received in a twelve-month period last year. We have a ten-month statistical year this time and our increases in all departments should be above last year without making the allowance for the two months' difference. During our district assembly in November of 1962 we adopted a goal of \$500 for our Easter offering. We took in \$725. We also set a new record Sunday school attendance for Easter at 2,400 and have already taken in 88 full and probationary members this year.—WESLEY HARMON, *Trinidad*.

Special Seniors with a Special Mission

The Spanish American Nazarene Seminary of San Antonio, Texas, has just sent fourteen more well-trained ministers into the field. This year two of the graduates, Fernando Toledo and Bruno Ortiz, have gone out with a very special mission. They have already begun to translate their four years of Spanish training into the dialect of the

tribes from which they originated. In almost every testimony service during their senior year they expressed their burning desire to get back to their own people and share the great news with them.

José Pacheco, president of the senior class, is at present traveling with the school quartet in Mexico, where the Lord is blessing the ministry of these four singing preachers. José is gifted with a pleasant disposition and a winning personality. He is eagerly looking forward to taking his first pastorate on the Northern Mexico District.

Roberto Morales, the tallest senior and the one blessed with the deepest voice, won first scholastic honors in his class, based on his four-year average. He is taking a pastorate in southern Mexico.

Most of these fourteen graduates will reach areas which few Nazarene missionaries will ever contact; and even when they might visit them occasionally, North Americans will do only a small part of the sowing of the seed. These young men and women will be misunderstood and persecuted in some communities. For this reason, too, their mission is a very special and important one.

The high point of the graduation program was the address presented by Dr. Honorato Reza. He preached with holy unction and was a blessing even to the many English friends who could not understand his excellent Spanish. Among the various practical counsels he offered was the fact that the pastor of the small church is just as important as the pastor of the larger church, and that the quality of one's ministry is not based on

the size of the churches to which he might be assigned.

Rev. William Vaughters has just concluded his eighth year as director of the Bible school. In that time he and his very capable wife have helped prepare seventy graduates. Of this number approximately sixty-seven are now actively engaged in Christian work. Because of restrictions on residence permits, these young men and women are not pleading, "Come over into Mexico and help us," but, "Tarry before the Father and pray for us."—EUNICE R. BRYANT.

New Missionaries

Miss Pamela Sue Schmelenbach was born in South Africa, June 18, 1963, to her parents, Rev. and Mrs. Harmon Schmelenbach.

Master John Wesley Holstead arrived in Taiwan on August 4, 1963. Proud parents: Rev. and Mrs. John Holstead.

THE N.Y.P.S.

PAUL SKILES, *Secretary*

Date Line: New Mexico District
June 27-29, 1963

Subject: Something New
College-Age Retreat

Reporter: Wanda Merrifield
Artesia, New Mexico

It was new; we weren't sure what the response would be; but we knew it was needed—a week end of fellowship and devotion for the college-age young adults.

It was a wonderful week end of Christian fellowship. The district campgrounds was the location. From the first activity, a get-acquainted social, to the last, a Sunday morning worship service, we knew that God was in our plans and activities.

Morning devotions started Saturday's full schedule off on a positive note; followed by a panel, "Marriage Out of Our Faith and Denomination." The topic was expertly handled by Fred Burch, Paul Skiles, John Smece, and Amelia Wise.

Special guest speaker for the conclave was N.Y.P.S. Executive Secretary Paul Skiles. Mr. Skiles's timely messages underscored the need of personal resources for the task of Christian witnessing—both on campus and on the job. The following prayer was the basis of his devotional:

Dear God,

Help me to see Thee more clearly,

To draw Thee more nearly,

To love Thee more dearly,

In this day, I pray.

Amen.

Saturday afternoon's activities were varied: horseback riding, ice skating, miniature golf, and shopping. The evening's banquet had variety too. Music was furnished by a Pasadena College musical group: John Smece, Theronon



Daniels, and Gordon Watkins. Mr. Skiles spoke of a first-century school with its Teacher, Jesus, and the classroom, God's outdoors.

Spontaneity was a key word of our retreat. Testimonies and an impromptu hymn sing turned planned series into showers of praise.

Our final service was Sunday morning worship. Following Paul Adams' solo, "It Took a Miracle," Paul Skiles brought the closing message.

Camp Director B. W. Ritter reported a registration of forty-five. This activity promises to be an annual part of the district N.Y.P.S. program for young adults.

Convention Briefs

SOUTH ARKANSAS (May 13). Rev. James Daniel, *president*

New officers for 1967-68: vice-president, Wallace Renegar; secretary, Mrs. Vernon Hardcastle; treasurer, Richard Lewis; N.Y.A.F. director, Wilbur Brannon; N.T.F. director, Dallas Hudspeth; N.J.F. director, Mrs. Wallace Renegar; teen members at large, Flo Ann Ewell and Carolyn Tucker; young adult members at large, Charles Phillips and Maxine Wallace.—**L. EUGENE PIMONS, Reporter.**

CANADA WEST (May 18-20). Glenn Follis, *president*

Convention high lights: A western Bar-B-Q; a Skiles youth choir, presidents'-pastors' banquet, first district Bible Quiz, memorial service for youth of the district who died in last two years, business, and evangelism.—**VERN HANNAH, Reporter.**

CANADA CENTRAL (May 20). Kenneth L. Dodge, *president*

Third stop of Secretary Skiles and General Council Member Muxworthy tour. Grace Church, Toronto, was host. General Convention delegates elected—K. L. Dodge, James Taylor, Fred Boden, and Miss Donna Morrow.—**W. B. AIRHART, Reporter.**

CANADA ATLANTIC (May 25). Owen Underwood, *president*

President Underwood beginning fourth year in office. Host church, Oxford, provided accommodations for the convention and annual youth banquet.—**RAY SCHIERMERHORN, Reporter.**

NORTHEASTERN INDIANA (June 1). Walter Graeflin, *president*

Some statistics: 3,600 youth workers, 147 per cent of *Conquest* goal attained, 530 attend P.M. picnic, 637 at teen banquet. Teen talent contest awarded six scholarships. Larry Brown of the district, high-point man in the zone Scripturama contest, challenged the convention with a message on the use of the Bible.—**DAVID WHITTEBERRY, Reporter.**

ROCKY MOUNTAIN (June 5). Jim Bond, *president*

Retiring president, James Bartz, closed his fourth term with, "Father Time has put me out."

Other officers: vice-president, Marion

Needham; secretary, Mrs. Shirley Williamson; treasurer, Walt Paris; N.J.F. director, Mrs. Dorothy Hunter; N.T.F. director, Brad Saffell; N.Y.A.F. director, Robert Manley; teen members at large, Karen Williams, Jeanine Williams; young adult members at large, Larry Gilliam and Dick Ralston.—**MARION NEEDHAM, Reporter.**

MICHIGAN (June 15). C. F. Champion, *president*

St. John's church hosted a record crowd of 435 convention enthusiasts. The district massed a good year's statistics: 99 per cent participation in the American Bible Society offering; 105 per cent of *Conquest* quota, and record attendance in youth camps. Anna Marie Nixon won the O.N.C. scholarship; Mark Moore won the Bible Quiz scholarship; and "junior of the year" award went to Rosemary Hallev.—**HELEN MARR, Reporter.**

SOUTH DAKOTA (June 17). James H. Ranum, *president*

A banquet was part of the convention activities held in Mitchell. Joe Wright of N.N.C. was special speaker. High point of the meeting was the unanimous acceptance of a home mission project.—**CHAD ORTON, Reporter.**

NORTH DAKOTA (June 25). C. Don Runyon, *president*

Concluding his ninth year as president, Claire W. Kern passed the gavel to Rev. Don Runyon, his successor.

New officers are: vice-president, Herbert Ketterling; secretary, Mrs. Don Runyon; treasurer, Mrs. Arnold Edinger; N.J.F. director, Mrs. Arvith Foat; N.T.F. director, Stephana Fredrickson; N.Y.A.F. director, Dale Spicer; teen members at large, Gail Dodson and Dorothy Figg; young adult members at large, Laura Reynolds and Mrs. Norman Heyd.—**HERBERT KETTERLING, Reporter.**

AKRON (June 28). Robert England, *president*

A unanimous vote by the Akron N.Y.P.S. delegates gathered at Canton, Ohio, began the planning processes that will make a combination center church and youth chapel a reality for the district campgrounds. Teen talent was represented with a reading by Sheryl Watson of New Philadelphia and a trumpet solo by James Johnson. Special speaker for the two day gathering was James Weeks.

DALLAS (July 30). Walter L. Little, *president*

General Convention delegates elected were Walter Little, Thomas White, Ark Noel, Mrs. Walter Little, Mrs. Ark Noel, Jean Martin. **RICHARD THOMPSON, Reporter.**

THE LOCAL CHURCHES

Word has been received of the death, early in August, of Rev. Roy Herren, supply pastor of the church at Heavener, Oklahoma. He is survived by his wife.

NOTICE: To assist in faster handling of news, reporters to the *Herald* are asked to limit reports as follows: local church and evangelists' reports, under 100 words; district activities, not more than 200 words. As far as possible, reports should be typed double spaced and sent promptly by airmail.

Rev. Miss Ellen Rowan writes: "After having served as pastor on the West Virginia and Kansas City districts for more than four years, I am entering the field of full-time evangelism September 15. Write me, c/o Nazarene Publishing House, P.O. Box 527, Kansas City, Missouri 64141."

Rev. Harold W. Applegate, pastor of the West Point, Ohio, church on the Akron District, died August 6.

Word has been received of the death, early in August, of Rev. A. R. MacDonald. He lived at Union, Oregon, and was pastoring the Nazarene churches at North Powder and Union, on the Idaho-Oregon District.

After serving the Culver church on the Oregon Pacific District the past two years, Rev. John A. James has accepted the pastorate of the Rosedale church on the Central California District.

After serving for two years in evangelistic work, Rev. Walter Griffith writes that he has accepted a call to pastor First Church in Connersville, Indiana.

Racine, Wisconsin—First Church was blessed of God in our recent revival, with Rev. Alvin Hansen, pastor at Vermilion, Ohio, as evangelist. Brother Hansen's practical, inspiring messages, as well as his musical and singing ability, were indeed a blessing to all. He led the choir in real camp-meeting-style singing. Leon and Emily Adkins from Olivet Nazarene College were an added blessing over the week end with their singing. The attendance was good, finances came easily, and nine people received definite victory at the altar of prayer. We have had a good year both spiritually and financially, for which we give God praise.—**PERM GUSTAFSON, Pastor.**

Evangelist Marvin S. Cooper reports: "At this time [July 3] I am in my thirteenth consecutive week of spring revivals. God has honored in giving victory and souls for the Kingdom, with many uniting with our church. It has been a privilege to labor in Mount Vernon, Virginia; Sault Ste Marie, Okemos, Sumner Center, Clair, Laingsburg, and Mancelona, all in Michigan; and at Catlett, Virginia. All these fine pastors with their good people made possible glorious victories in God. I have only two fall openings, and then two spring dates, which I'll be glad to give any pastors. Write me, 1514 N. Wakefield Street, Arlington 7, Virginia."

THE BIBLE LESSON

By HARVEY J. S. BLANEY

Topic for September 15:

When We Wonder Why

SCRIPTURE: Genesis 37-50 (Printed: Genesis 37:17b-28)

GOLDEN TEXT: *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!* (Romans 11:33)

There is much human interest in the story of Joseph. The simple (?) fact that there was a large family of boys in the home (all having one father but distributed among four mothers) of itself would bring about some interesting circumstances. Added to this, the jealousy and hatred of the other men for their (then) youngest brother seems to have been directly due to certain observable facts. First of all, Joseph was his father's favorite son, and his mother was Jacob's favorite wife. Then, Joseph himself had been relating his dreams and boasting to his brothers that he would rise to power and influence and they would one day be taking orders from him. In the third place, Joseph appears to have been more thoughtful and intelligent than his brothers.

Any one of these circumstances was enough to make Joseph the object of envy and hatred. It is interesting to note that most men of strong character and marked ability, men of leadership quality, have a way of making both strong enemies and strong friends. People either like them or dislike them—few ignore them, and fewer can feel neutral toward them. Perhaps this is one evidence of their power over people and of their superior abilities. Precocity, individuality, egocentricity, pride, and self-confidence are evidences of leadership.

Often such men demonstrate traits which to the average observer are unchristian. They fall short of the meekness of Moses and the kindness of Jesus. But, on second thought, Moses was no Mr. Milquetoast; and Jesus (perhaps to a greater extent than most of us realize) was the leader-type who could command great loyalty from some men, but finally drew fire from His enemies which killed Him. To this day, no one can be neutral in his attitude toward Jesus.

Besides this, an experience of salvation does not change one's character traits—it refines and purifies, but does not change the essential nature. Paul and John and Peter are all good examples of men touched by the grace of God, but still marked by overpowering and, at times, disturbing personality traits.

As with Joseph, what men may see and dislike as points of weakness in others may be seen by God as traits worthy of His service. God had His hand on Joseph. More important than a man's social standing with his neighbor is his standing with God. Let us be slow to condemn too severely the man whom God is using, even if his

personality does "rub us the wrong way."

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

"SHOWERS of BLESSING"

Program Schedule

September 15—"There's Room at the Cross for You," by Wendell Wellman

September 22—"The Ninety and Nine," by Wendell Wellman (featuring music by Northwest Nazarene College Choir)

September 29—"If I Could Live My Life Over," by Wendell Wellman

Deaths

MRS. ELMA BAUM was born July 3, 1907, and died May 31, 1963, in a hospital in Quincy, Illinois. She was a charter member of the Emmanuel Church of the Nazarene at Quincy, and faithful to God and her church. She is survived by her husband, Ernest Baum, Sr.; three daughters: Mrs. Nellie Probst, of Meadville, Pennsylvania; Mrs. Wm. Saylor, of Tennessee, Illinois; and Mrs. Lloyd Bimson, of Taylor, Missouri; two sons: Ernest, Jr., of Simi, California; and Paul, of Quincy. Funeral service was held in the Emmanuel Church, with her pastor, Rev. Gerald G. Van Tine, officiating. Interment was in a local cemetery.

PAUL WESLEY, infant son of Donald and Phyllis (Gresser) Welden, of Evansville, Indiana, died June 16, 1963, one day after birth. He was preceded in death by an infant sister, Karen Ruth, in June of 1962. Besides the parents, he is survived by a brother, Michael, at home; and the grandparents, Mr. and Mrs. Wm. Gresser, Mrs. Margaret Wilson, and Mr. Wilbon Welden. Funeral service was conducted by Rev. R. B. Phillips, with burial in Sunset Memorial Gardens, Evansville.

H. L. WILSON was born February 3, 1879, and died November 18, 1962. He joined the Church of the Nazarene in Lamesa, Texas, in 1923, just one year after it was organized. He was a devout Christian, a good husband and father; he stood by the church through the hard years. He is survived by his wife, Alice B. Wilson; six sons: Dewey, Roy, Doy (Nazarene pastor at Belton, Texas), Lucian, Odie, and Hollis; four daughters: Mrs. W. O. King, Mrs. Marvin Nelson, Mrs. Mack H. Nelson, and Mrs. W. G. Briley. Funeral service was conducted in the Lamesa church by the pastor, Rev. Douglas F. Roach, assisted by Rev. Wm. C. Emberton, a former pastor. Interment was in Lamesa Memorial Park.

HOLLIS O. WILSON was born March 10, 1915, in Jones County, Texas, moving to Lamesa in 1922. He was killed in an automobile accident on Wednesday, January 30, 1963, hurrying to make it from a farm in an adjoining county in time for the midweek prayer meeting. He had been a faithful member of the Lamesa Church of the Nazarene for the past twenty-five years. He died just two months after his father (see obituary above). He had served as Sunday school superintendent for four years. He is survived by his mother, Mrs. Alice B. Wilson; his wife, Mrs. Virginia Wilson; two daughters, Mrs. Charles Lewis, Jr., and Mrs. Lonny Castner; five brothers and four sisters (see above obituary). Funeral service was held in the church with the pastor, Rev. Douglas F. Roach, in charge, assisted by Rev. H. B. Dean, a former pastor. Burial was in the Lamesa Memorial Park, near his father.

FURMAN A. YODER was born at Spruce Hill, Pennsylvania, on May 10, 1885, and died at St. Paul, Minnesota, on February 24, 1963, after a long illness. He was a faithful member of the Church of the Nazarene for many years, and always attended the services when he was able. He is survived by his wife, Charlotte; a son, Joseph, of Portland, Oregon; a daughter, Grace Woodbeck, of Hammond, Indiana; also one brother and one sister. Funeral service was conducted by his pastor, Rev. Glenn I. Lord, with burial in Forest Lawn Cemetery.

ALPHA O. CLEMONS was born in Yell County, Arkansas, on November 29, 1906, and died at his home in Yakima, Washington, July 3, 1963. He

came to Yakima with his family in 1945, and had lived there since that time. In his final illness he found the Lord again and became a member of the Selah Church of the Nazarene just seventeen days before his death. It had been one of his final wishes to join the church. He is survived by his wife, Edna; three sons: Frank, Ray, and J. R.; and two daughters, Mrs. Wanda Dean and Mrs. Sue Woodworth. Funeral service was conducted by no pastor, Rev. Arthur J. Stott, with interment in Yakima.

Announcements

RECOMMENDATIONS

Rev. Charles Keel, an ordained elder and commissioned evangelist on our district, has entered the field of evangelism after many years of pastoral work. I recommend him as a sincere man of God, and one who loves souls. His ministry will be a blessing to any church. Write him, 1329 Brodie Ave., Cincinnati 30, Ohio.—M. E. Clay, Superintendent of Southwestern Ohio District.

Rev. W. D. Phillips, an ordained elder, has entered the field of evangelism after serving as pastor for many years. He was an outstanding pastor in a sister denomination before joining the Church of the Nazarene. He is a sound Bible preacher, and I highly recommend him to our pastors and churches. Write him, c/o Dr. D. E. Snow, 6900 Stillmore Drive, Englewood, Ohio 45322.—M. E. Clay, Superintendent of Southwestern Ohio District.

WEDDING BELLS

Miss Carol Jo Green and Mr. Ronald James McGilvra, both of Kansas City, Missouri, were united in marriage on August 22 in First Church of the Nazarene, Bethany, Oklahoma, with Dr. E. S. Phillips, pastor, officiating, assisted by Rev. D. J. McGilvra, father of the groom.

Sandra Alease Shifflette and David Drell Allen, both of Charlottesville, Virginia, were united in marriage on August 2 at the University of Virginia Chapel, with Rev. E. Drell Allen, father of the groom, officiating.

Frank Hines and Anita Gutzman were united in marriage on July 19 in the Church of the Nazarene in Fullerton, California, with Rev. Hugh E. Hines, of Anchorage, Alaska, father of the groom, officiating, assisted by Rev. W. I. Gough, of Wichita, Kansas, grandfather of the bride.

Miss Gwendolyn Hamill of Selah, Washington, and Mr. William Lewis of Nampa, Idaho, were united in marriage on July 19 in the Selah Church of the Nazarene, with Rev. Arthur J. Stott officiating.

Patricia Ann Zobel of Hooker, Oklahoma, and David K. Powers of Albuquerque, New Mexico, were united in marriage on June 28 in the Hooker Church of the Nazarene, with Rev. J. D. Dorrough officiating.

Joyce E. Murphy of Bradley, and Lewis E. Hansen of Bourbonnais, Illinois, were united in marriage on June 9 in the Shelbyville, Illinois, Church of the Nazarene, with the pastor, Rev. Dean Datz, officiating.

Barbara P. Holland of Kingston and Thomas J. Long of Staten Island, New York, were united in marriage on June 7 at Kingston First Church of the Nazarene, with Rev. Willis R. Scott, former pastor, officiating.

BORN

—to Mr. and Mrs. Myron Finkbeiner of Boise, Idaho, a daughter, Jill Diane, on August 5.

—to Eneas E. and Peggy (Sharp) Brister of Xenia, Ohio, a son, Bradley Joe, on July 30.

—to Kenneth and Gertrude Baxter of Carson, Washington, a daughter, Corina Rae, on July 30.

—to Bob and Mary (Barton) Fairbairn of Alexandria, Virginia, a son, Scott Robert, on July 24.

—to Rev. Kenneth and Myrna (Teague) Van Orstrand of Broken Bow, Nebraska, a daughter, Martha Ann, on July 22.

—to Nicky and Edna Tubbs of Carson, Washington, a daughter, Deborah Leigh, on July 21.

—to Rev. Rodney and Lorraine (Statley) Bowen of Ogallala, Nebraska, a son, Vance Robin, on July 16.

—to Mr. and Mrs. Guy L. Edwards, Jr., of Modoc, Indiana, a son, Darron Lee, on July 16.

—to Thomas and Susan Gatewood of North Booneville, Washington, a daughter, Robin Sue, on July 13.

—to Rev. Lee and Doris (Bumpus) Davis of Calera, Alabama, a son, Timothy Allen, on July 8.

—to Mack and Ronnie Jo (Yount) Dewater of Gilroy, California, a daughter, Debbi Lynn, on June 16.

—to Layton and Sharon (Bennett) Lee of Corpus Christi, Texas, a daughter, Deanna Danelle, on June 8.

SPECIAL PRAYER IS REQUESTED

by a Christian friend in Kansas for her mother-in-law, who is losing her sight, and is greatly troubled in mind about it, that God may undertake for her; also for an unspoken request;

by a Nazarene friend in Oregon—"urgent prayer request for a very special health problem";

by a Christian lady in Wisconsin that God may make a way concerning serious problems she is now facing;

by a Christian mother in Washington for her daughter in California, who is ill and unsaved, that she may find salvation;

by Christian friends in Iowa for help concerning unsaved loved ones; also that God may undertake with regard to a "rigged" lawsuit involving Christian people;

by a Christian brother in Louisiana that God may undertake with regard to a settlement for a bad fall and resulting injuries, also for the work of the church there;

by a friend in Oklahoma "for an unspoken request, very urgent";

by a Christian friend in Texas, whose husband has been laid off from work, that he may get back to work soon;

by a Christian lady in Oregon "for the healing of my husband, who has suffered severe pain for so long that he is getting discouraged, but wants to provide for his family and live for God—we need God's help";

by a Nazarene father in Canada for his son, near fifty years old, converted twenty years ago, but now because of prolonged ill health seems to be turning from God;

by a Christian lady in Michigan, urgent, as she seems to be threatened in every way;

by a Christian lady in New York for herself and husband with regard to a difficult situation in the home that she may know the right thing to do.

Directories

GENERAL SUPERINTENDENTS

Office 6401 The Paseo

Kansas City, Missouri 64131

District Assembly Schedules for 1963

HARDY C. POWERS:

Joplin.....September 19 and 20
North Arkansas.....September 25 and 26

G. B. WILLIAMSON:

SAMUEL YOUNG:

New York.....September 27 and 28

D. I. VANDERPOOL:

South Arkansas.....September 18 and 19

HUGH C. BENNER:

North Carolina.....September 18 and 19
Southwest Oklahoma.....September 25 and 26

V. H. LEWIS:

District Assembly Information

NORTH CAROLINA, September 18 and 19, at Thomasboro church, 4223 Hovis Road, Charlotte, North Carolina. Rev. Robert J. Andress, pastor. General Superintendent Benner. (N.F.M.S. convention, September 17.)

JOPLIN, September 19 and 20, at Forest Park Baptist Church, 7th and Rangeline, Joplin, Missouri. Rev. Joe Jones, 1116 Jasper, Joplin, entertaining pastor. General Superintendent Powers. (S.S. convention, September 17; N.F.M.S. convention, September 18.)

SOUTH ARKANSAS, September 18 and 19, at First Church, Maryland Avenue and Battery, Little Rock, Arkansas. Rev. Thomas M. Hermon, pastor. General Superintendent Vanderpool. (S.S. convention, September 16; N.F.M.S. convention, September 17.)

NORTH ARKANSAS, September 25 and 26, at First Church, Faulkner and Scott Sts., Conway, Arkansas. Rev. Jack Dell, pastor. General Superintendent Powers. (S.S. convention, September 23; N.F.M.S. convention, September 24.)

SOUTHWEST OKLAHOMA, September 25 and 26, at First Church, Tenth and Willow Sts., Duncan, Oklahoma. Rev. Bob Carroll, pastor. General Superintendent Benner. (N.F.M.S. convention, September 23.)

NEW YORK, September 27 and 28, at East Rockaway Church, Garfield Place and Ocean Ave., Lynbrook, L.I., New York. Rev. Herbert Rogers, pastor. General Superintendent Young.

the Answer corner

Conducted by W. E. PURNISER, Editor

I have a portion of scripture that I would like some light on. It is John 1:12, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Isn't the last part of the verse just a repetition of the first part? Does the word "even" have a hidden meaning? It is used in many places in the New Testament.

The word "even" has no hidden meaning when used in this way in the King James Version. It is printed in *italics*, which means that the original had no word corresponding to it. This use of "even" in an explanatory clause is no longer current English. We tend now to say "namely" or "that is."

Actually, "them that believe on his name" is an explanation of "as many as received him." To "receive" Christ is to claim by faith the forgiveness and new life provided through Him beside whom "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

We have recently seen a case where an unsaved person and an active lodge member was accepted into membership in our church by letter of transfer from another denomination, more liberal than and quite different from our own. The reason given for accepting the person into membership was that it is customary to do so if his church letter states that he is in good standing in the other church. If this is so, then isn't this opening the door to some who might not be qualified for membership?

As I understand our *Manual*, there are only two ways in which a person may join a local Church of the Nazarene. One is by transfer from another local Church of the Nazarene. The other is by profession of faith, in which testimony is given to a personal experience of saving grace and the full agreement with our doctrinal and ethical positions.

It is not that we are trying to keep people out of the church, but our conviction is that its membership comprises a company of the redeemed pledged to work together for the salvation of others. Many denominations look upon the membership of the church as a field to be worked; we look upon it as a force with which to work.

Will you please tell me how the sin nature re-enters the heart when a man goes back on God?

I don't think it was ever better explained than by Dr. J. B. Chapman in his book *Let the Winds Blow*:

"Negative holiness is a concept of thinkers, but it does not exist in fact. Sin is dethroned only when Christ is enthroned, and the heart continues pure only while Christ remains. I write these lines in a stateroom on the lower deck of a steamer in the south Atlantic. Just now I have the electric light on and the whole room is full of light. But the darkness is gone conditionally, rather than absolutely. It is gone on condition that the light remains. Likewise, only a Spirit-filled heart is a pure heart—no theory can invalidate this fact."

If I might suggest some other analogies, I would say that sin re-enters the heart of a man who goes back on God just as poverty re-enters the life of a man who had been given a fortune which he has lost; or as disease invades

the body of a man who had been healed; or as the twist, bent, or warp comes back into the steel that had been straightened.

None of these analogies should be taken to deny that carnality is a positive evil, with a dynamic force inherent in it. It is this. But it is not a "thing," a bit of "stuff," something which could exist apart from the soul and therefore could go "in" or "out" of the soul. It is rather a positive corruption of the moral nature which comes because that nature is cut off from the Source of spiritual purity. It consists of tendencies, propensities, and attitudes which are changed and kept changed by the sanctifying fullness of the Holy Spirit in the soul. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth [Greck, present tense, is *cleansing*] us from all sin" (1 John 1:7).

We have a Sunday school teacher who criticizes the pastor openly, and nearly every Sunday pulls preachers and their sermons, or churches, apart in the Sunday school session. Is it right for him to be appointed year after year so as not to hurt him?

No.

LATE NEWS

By O. JOE OLSON, Director, N.I.S.

Joins Church at Ninety-three

When ninety-three-year-old Jesse L. Houghton joined the Nazarene church at Florence, Oregon, recently on profession of faith he said it was largely because of his mother's prayers, although she died nearly fifty years ago. Four generations of his family now are in the Florence church. Mr. Houghton requested that he be baptized. He has never been a member of another church. Before he retired about thirty years ago he was a farmer and cheese maker, a pioneer in the county. Rev. Allan W. Miller has been pastor at Florence since 1956.

Seminary Year Starts

The Nazarene Theological Seminary in Kansas City this week opened its eighteenth year with orientation, registration, and first day of classes Friday, September 13. A workshop for faculty members was held the previous week at Excelsior Springs, near Kansas City. In late August, Dr. L. T. Corlett, president, said he anticipated an enrollment of about one hundred sixty students, the same as last year.

Educators to Meet

About twenty-five Nazarene educators, including college presidents and fund chairmen, will hold their ninth Nazarene Educational Conference at Excelsior Springs, Missouri, October 21-23. Wills, annuities, and fund-raising publicity are among the topics that will be discussed. Opening keynote address will be by Dr. Samuel Young, chairman of the Board of General Superintendents.

Nazarene Center Plans

Plans for a bookstore, fourth major building at the International Center, Church of the Nazarene, in Kansas City, will be submitted to the building committee on October 25-26. The committee at its meeting August 12 inspected the new General Board building, now in use, and retained Professor Ray Bowman, of Bethany Nazarene College, as architect for the bookstore.

Tabernacle in Colorado

Construction is under way on a new camp tabernacle for the Colorado District which will seat about 2,500 persons. The building will be of brick with laminated-wood arches, measuring 154 by 150 feet. Rev. E. L. Cornelison, district superintendent, said the old tabernacle had been in use since 1935. The campgrounds, comprising twelve acres, is on the west side of Denver, near Highway 40.

Gets Ph.D. in Botany

Dr. James Ray Wells, who received a doctorate degree in botany last month at Ohio State University, will teach at Eastern Carolina College, Greenville, North Carolina. During the long grind of graduate work he and his wife were faithful members of Columbus First Church. He is the son of Rev. and Mrs. J. G. Wells, of First Church, Toledo, Ohio.

Personal Mention

Dr. R. T. Williams is back at Pasadena College as vice-president following work as co-ordinator of the New England Board of Higher Education. While in the East he earned doctorate degrees at Harvard and Boston U. . . . Dr. William Greathouse will be inaugurated as president of Trevecca Nazarene College, Nashville, September 20. . . . Dr. Leslie Parrott will return to the Northwest to pastor Portland First Church. He had been at Trevecca Nazarene College on the faculty. . . . Rev. William H. Anderson, pastor of Orlando, Florida, Central Church, will go to Trevecca as administrative assistant in charge of public relations.

Telegrams . . .

Wichita, Kansas—The fifty-fourth Kansas District Assembly and camp meeting held at Wichita First Church greatest ever. Dr. Hardy C. Powers, presiding general superintendent, at his best. District Superintendent Ray Hance reported good gains in all areas of district work: 359 members by profession of faith; total membership 6,459; Sunday school average attendance 8,332; \$130,683 given to General Budget and missionary specials, increase of \$20,500. Total giving all-time high of \$1,112,797. Kansas people express love for Dr. and Mrs. Hance with \$1,700 love offering to apply on new car. Ray Lunn Hance, Orlando Jantz, Carl Soliday, and Curtis Whited granted elder's orders in impressive ordination service. God's blessing outpoured upon great camp meeting services, with Rev. Paul McGrady and Professor Wannie Tippitt as camp workers.—Earl C. Darden, Reporter.

Camp Bryon, Wisconsin—Wisconsin District Assembly elected Rev. R. J. Clack district superintendent by unanimous vote for both one-year and three-year extended call. \$302,197 paid out for all purposes, \$23,475 paid on General Budget. Delegates elected to General Assembly: R. J. Clack, Elmer Pannier, Harold L. Frye, ministers; Melvin Hansche, Joe Brand, Harold Flom, laymen. Spirit of unity and optimism throughout. Assembly climaxed with impressive ordination service in which Harry Greuel, Fred Fortune, Vernon Frederickson, James Mellish, and David Shoemaker elected to elder's orders. Dr. G. E. Williamson, presiding general superintendent, was at his best.—Harold L. Frye, Reporter.



of the
Religious World

Russian Church at Vatican Council Session

Moscow (EP)—Two representatives of the Russian Orthodox church will attend the second session of the Second Vatican Council as delegate-observer when it opens on September 29, Roman Catholic Bishop Francois Charriere of Lausanne, Geneva, and Fribourg, Switzerland, told newsmen here.

He was interviewed prior to leaving for home after having represented Pope Paul VI at celebrations honoring Patriarch Alexei, supreme head of the Russian church, on the occasion of the golden jubilee of his episcopal consecration.

The bishop said the Russian delegate to the Vatican Council would be selected by the Holy Synod in Moscow. Representing the Russian church at the council's first sessions were Archbishop Vitaly Borovoy, the church's temporary representative at the World Council of Churches' headquarters in Geneva; and Archimandrite Vladimir Kotlyarov, of the Russian church mission in Jerusalem.

Spanish New Bible Distribution Effort

New York (EP)—American Bible Society participation in a new world-wide effort to triple Scripture distribution in the next three years will be launched with publication of a pocket-size Spanish edition of the First Letter of Peter for distribution throughout Latin America and to Spanish-speaking residents of the United States.

Dr. Eaton E. Holmgren, general secretary of the A.B.S., announced that a first printing of 500,000 copies of the new publication, entitled *San Pedro Dice*, is now in preparation.

The A.B.S. official also serves as chairman of the United Bible Societies' Council and Standing Committee. The first to head both U.B.S. offices since 1957, the Methodist pastor succeeded Canon H. M. Arrowsmith of Brisbane (in the council post) and Baron van Tuyll of Amsterdam.

Bibles in Berlin

Gideons International has provided a Bible for every room of 100 West Berlin hotels. Representatives of the Gideons presented a special English and German edition of the Bible to the West Berlin government. A nonprofit organization founded by Christian businessmen in Wisconsin sixty-three years ago, Gideons International has over 22,000 members in some 20 countries. Headquarters are in Chicago. The group has distributed over 52,000,000 Bibles and Scripture portions in more than 60 countries. (WRN)



1 The South Arkansas District Junior Fellowship created new junior work interest at the annual N.Y.P.S. Convention at North Little Rock First Church. Standing to welcome convention members were two junior-age manikins furnished by a local department store. They flanked a fourteen-foot display of wall mottoes, missionary handwork, paperweights, "Action Packet" samples, and an information center. A nearby poster of junior children asked, "And what am I supposed to do on Sunday night?"

2 Some of the children of the Children's Church of Nashville First Church of the Nazarene are pictured with their director and a large jar containing approximately \$200 which they contributed for a special missionary project, to buy a tape recorder for Missionaries Rev. and Mrs. Charles Melton in Japan. The Meltons are remembered as the first directors of Nashville First's Children's Church. Serving with Clyde R. Owensby in present leadership of the group are Joe Adkisson, Mrs. Mary Lee Fielder, Miss Elzora Cooner, and Rev. Robert Furniss.

General Superintendent G. B. Williamson, left, receives a picture of Founder P. F. Bresee together with an original handwritten manuscript by Dr. Bresee from a grandson, Franklin Bresee. The occasion was the dedication of the new sanctuary at Los Angeles First Church. The document is one of the few remaining in Dr. Bresee's handwriting, and is over fifty years old.



4 Celebration of the fiftieth anniversary of Northwest Nazarene College brought to the campus four of the six presidents who have served the institution across the half-century. Drs. H. Orton Wiley and J. G. Morrison are deceased. Left to right are Dr. and Mrs. R. V. DeLong, Dr. and Mrs. L. T. Corlett, Dr. R. Eugene Gilmore, and Dr. and Mrs. John E. Riley, the present college head. The four men pictured have total service of approximately forty years among them in the president's office.

5 Rev. Marlin M. Mason, pastor of the First Church of the Nazarene, Dublin, Georgia, seated, is Chief of Chaplains for Laurens County Civil Defense, and has just completed the special civil defense course at the Department of Defense, Staff College, in Battle Creek, Michigan. He is shown conferring with Dr. Fred W. Kern, standing, who is an instructor in the Staff College.

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